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# Harbinger of Light.

A  
MONTHLY JOURNAL

DEVOTED TO

ZOISTIC SCIENCE, FREE THOUGHT, SPIRITUALISM  
AND THE HARMONIAL PHILOSOPHY.

*"Dawn approaches, Error is passing away, Men arising shall hail the day."*

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A CORRESPONDENT whose letter appears in last issue under the caption of "Light more Light!" writes in a most lachrymose tone to inform our readers that he is unable to find in Spiritualism, anything on which to "base his hope and life." We are sorry for him; if he cannot find in Spiritualism a basis for his moral and religious conduct here and hope for the hereafter, he is likely to be without a basis, for the remainder of his days in this mundane sphere. But we take the liberty of doubting whether he has looked fairly, squarely and without prejudice, at Spiritualism. As far as we can glean from his letter, he appears to have devoted his attention most particularly to the dark side of the subject, and brooding over the difficulties and uncertainties which beset the unstable neophyte, who seeks the Arcana of Spiritualism by the uneven path of physical manifestations, sits down in despair at the apparent difficulties of the way, which a more energetic nature would readily surmount. Those who can find nothing better than phenomenal Spiritualism on which to base their hope, had better remain in the churches, for in them, (by faith) some little hope and comfort may be found, but those whose expanding thoughts have burst the fetters of orthodoxy, and are seeking for a higher system of ethics and religion, will find it in the philosophy of Spiritualism. Our correspondent asks "How is any man to know whether the communications, vouchsafed him from the denizens of the other spheres are true or false; how is he to know if the professed sender of the message is really the being represented?" To the first question we would reply—by judgment, discrimination, and experience. No *faith* should be placed in any spirit, embodied or disembodied, until they have given evidences to justify that faith. To the second question we would say—simply by the evidences

they give of their identity. If the communicating intelligence professes to be the spirit of one whom you have known in the body, question it in reference to such events as were likely to have made an impression on its mind during earth life, but jump not to hasty conclusions; should the replies not be so full and direct as you would wish, remember that the medium of communication may not be so perfect as could be desired, and that the spirit may fail to express clearly through the mind of another its whole idea. The writer quotes largely from A. J. Davis's "Diakka and their earthly victims," and without, apparently, coming in contact with any of these mischievous denizens of interstellar space, has fallen a ready victim to their shadows. The very book from which he gets his bane, contains the antidote, which he has overlooked, or shut his eyes to. On page 15, Mr. Davis says:—"The remedy consists in knowledge. Remove the mystery of Spiritual intercourse, and you remove the danger. No person of ordinary judgment, with *will* enough to draw a pail of water, or walk a mile up-hill, need complain that he cannot overcome the influence of a Diakka. They at most can do nothing more than confuse your thoughts, break up the lines of your memory, mingle their inclinations with your own, and psychologize your nervous and muscular systems. If you yield in your moments of curiosity, or when morally weak, you cannot escape legitimate punishment."

The same law prevails in intercourse with the denizens of the spirit world, as with those of this sublunary sphere. If we place faith and reliance in all whom we come in contact with here, we are very likely to be led astray, and made fools of, but as a rule here, persons of very ordinary intelligence, exercise discrimination in their intercourse with fellow mortals, we fail to perceive any legitimate reason why this discrimination should be set aside when dealing with the disembodied, and it is as irrational to conclude that there is no good to be obtained in this world, by reason of the large percentage of mischievous and unprincipled persons in it, as to assume the same in reference to the spirit world.

Like attracts like, and elevated, reliable and harmonious spirit intelligences, are only attracted by

earnest and aspiring minds, who have for the time being shut out all disturbing thoughts and influences, and placed themselves in a receptive condition, in which state truth will flow to them from above, in accordance with their capacity to receive it. Where these conditions do not exist, but in their place a jumble of credulity, curiosity, doubt, and disbelief, the discordant and inharmonious emanations are eminently favorable for the manifestations of that class of spirits denominated by Mr. Davis "Diakka," who from their proximity to the earth sphere, are ever ready to avail themselves of an opportunity to impose upon the credulity of humanity, and to quote again from the book referred to:—"So they amuse themselves, and your seriousness in their sophistries greatly enhances their mirth," but he adds:—"These trifling freebooters of the wilderness never molest persons whose minds are well balanced on any subject."

"Truthseeker" retrace your steps, and turn your attention to the Harmonial Philosophy, study the Ethics of Spiritualism, acquire a knowledge of the laws regulating communion between this world and the next, and neither Diakka nor Devil will impede your progress towards the attainment of a knowledge of the future life.

#### SPIRIT COMMUNICATIONS.

THE following selections are from the records of an advanced and old established Melbourne circle. The matter is given through trance media, of which there are two in the circle; the communication on "Self-knowledge," which appeared in our last is from the first, and present ones through the second medium. It will be seen from the quality of these teachings, that the spirits controlling are on an advanced plane of thought, and do not teach dictatorily. With the view of extending the usefulness of the circle, we are prepared to submit any important question of general interest, to the controlling intelligences, and invite truthseekers to forward such to us. We will publish question, and reply as space permits.—*Ed. H. of Lt.*

Thus saith the Lord! and what he did say was accurately rendered as far as times and persons would permit. In the history of those doings you will read a strange story, and you will note how without exception, prophet and seer were disregarded, how messages were misinterpreted, and how messengers were punished with stripes. The spirit descended upon its fittest instruments, but the elders and the captains listened not, or if they did so they denied the truth of the message. People passed on to their flesh pots, the merchants went into the market-places to their business, and pointed scornfully on him who bore the spirit's robes, and brought his message beginning with, "Thus saith the Lord."

Children crowded round, mocking at him, now fleeing from him, now pursuing him. Some would listen with heads idly thrust through the windows, but he passed on to the hovels of the poor. Among those dens of wretchedness and sin some were found who listened to him, but it was merely from curiosity. He entered the mansions of the rich, but the very slaves about the porches laughed at and mocked him. Driven from the palace of the king, he sought from morn to eve his lonely way, still crying with all his voice, "Thus saith the Lord."

The prophet still lives among you, but as of old he was the scorn and byword among the pitiful nations in the remote corner of the globe, so even now when the inspired man receiving his thoughts in the silence of his chamber goes forth to proclaim them to the world, he meets with the same reception as did the seers of old. Verily, indeed, the nature of man has not changed from

that day to this. But can he that has the fire of such blessed knowledge in his soul, can he sit still and refrain from imparting it to his fellow man? Impossible; he must go forth and give out that which is in him, even if he scatter the precious grains of knowledge to the winds. The prophets of your generation, when they see their teachings disregarded, will retire to their lonely habitations and sit in sackcloth and ashes, leaving their precious words behind them for future ages to understand and interpret. A precious legacy of wisdom coming like an echo from the prehistoric gloom, heralded by the cry of "Thus saith the Lord." Then, again, will the wail rise on the midnight air, "how long?" "how long?" Oh, how long will this endure, and stubborn humanity receive only with bitterness and hatred the treasures that are offered?

Those who rise above their generation, and receive thoughts belonging to the eternity of truth, they recognise the fact and say, "not long." Man's life seems long to him while he is still crawling through it, but when he has risen and views his sojourn on earth from the standpoint of eternity the span of life seems small indeed.

There is one thing common to every race and creed, there is one division of thought which be it entered by whatever gate you will, and though many different names are inscribed on its portals, once enter the temple and you will find the altar is the same. Such is the temple of religion. The spirit of religion is the same whether it manifest itself in the wild savage with his fetish, or in the impressive ceremonials of the civilized man. The worshippers enter by different portals, but they pay their devotions at the same altar.

The spirit of religion is notable for one thing among many, and this is, that without reference to time or place it lifts man above the level of his everyday life, and places him in the presence of eternity. It imparts principles which were as true yesterday as they are today, and will be for ever. It links him with so many thoughts common to humanity and to every sphere. It opens up to every captive man bound down to his little spot an illimitable space, where he may wander and discover new countries and exhaustless treasures at his will. He rises far above the earth in which he lives, which is divided into so many parts by its customs and languages. Whether it be the prophet in the dungeon, or the hermit in his cell, or the king upon his throne, they all seek the same goal, however wide apart they may be when driven along by the winds of heaven they meet at the last and enter by the same portals. Though the body be covered with chains and fetters, though it be sore with disease, though the mind be heavy with care, and worn down by bitter experience, yet there are times when it tries to throw away all this; when it stands aside, as it were, from its outer self, and communes with its inner nature in spirit and in truth. It is then religious, and dwells on a new elevation and in a new sphere.

In religion we are all brothers; in religion we are all noble; in religion the meanest and most debased—even the slave—can stand beside the king, and in true religion this is all tenfold so. Religion comes like the spring from the mountain, pure and limpid, but man intercepts its peaceful course, turns it to his own uses, polluting it with his tainted hand.

Then before you can have true religion you must cleanse it from its rites, ceremonies, creeds, dogmas, turn them all into the lumber-room and allow the stream to regain its wonted purity.

—:oo:—

How peculiar are the methods of perpetuating the past! In what strange ways and in what strange tongues does it speak to us! Its history is laid bare in the teeming records of the mighty rocks, and the twinkling stars open up its pages to our view. In the fossil remnant we can read the history of early life, forming links which the mind triumphantly joins, presenting the past as in a gallery of pictures through which as you walk you may see on either side evidences of the harmony which has ever been present in nature.

Listen and you shall learn. I see before me a seed to be placed in the soil prepared for it, and I see how by the

operation of natural forces that seed becomes the recipient of spiritual forces or life. I see how it germinates, bursts, and springs into the leafy tree, drawing to itself all substances necessary for its growth and development. Draws them to it with a powerful and magic grasp. The germ is transformed into a branch or leaf, a flower—if you search for the seed you shall not find it; the form is changed, but the primary elements are still there. You may perhaps now understand us when we compare the past to the seed and the present to the tree. The past is gone for ever, but its influence is as deep and powerful as that which you see before you palpable to your senses. The present flits before you even as you gaze upon it, and rolls into the mysterious past. To us there is no past, it is all one everlasting present. I see everything unchanged from what it was in the days gone by. The natures and manners of men are the same; their dogmas and their creeds vary but little in their nature from what they were in what you call the past. The work of the mighty past is living in its effects in the still more mighty present. It is a mere figure of speech to say the body is dead when the soul departs, it merely changes its form, and is multiplied into a thousand progressive forms.

But that word "*dead*," with which your speech is burdened! Will any of you little ones cast around you and look out of his existence into another sphere which will some day open for you to travel through? There you will see that which is bound up in the history of the past linked with the records of the present: Nothing there is dead.

Though drawing our lessons from, and recognising the utility, power, and substance of the living present; still we must not forget that glorious immortality which the spirit of man feels as he bounds upwards, loosed from the fetters of clay, obedient to the fiat of his God. Yes, the foaming torrent of time bears the soul onward to the borders of eternity, after it has fulfilled its purpose upon earth. It has left its mark like the tracery which the retreating wave leaves upon the sand. I was of the past, and am now most potently in the present.

From the past I gained my experience, with it is linked the memory of my life, my thoughts, my deeds. But do you think that atom which represented all your knowledge of my person contained all the wisdom that existed in my soul? Away with the fallacy of such a thought.

You know of nothing but the small speck of matter in this birth-world. This is as the seed, above which rises, (to continue the application) the living plant, embracing with its green leaves the wanton wind. But superior still to that plant's verdant beauty, floats upon the evening air its subtle perfume which is the outcome of its inner essence.

It is not of the past I intend speaking to you to-night, but as a member of the living present.

God sows his seeds eternally, he casts his universes thickly through the furrows of space. He is the sower whose steps no man has measured or spirit ever seen, the echo of whose mighty tread no one has ever heard. It is from his hand that the gigantic and harmonious universe springs, God himself who rules throughout eternity. Sweet songs of memory pass over my soul like gentle ripples of wind that pass o'er the leaves of the forest giving their message, which is borne like sighs of the wild woods far up to the mountain peaks, down to where the stars silently shine into the deep, deep sea. The sweet soft wind comes singing its little song, then passing silently into the deep, deep sea. All the thoughts I may have scattered among you have passed away into the glorious sea. All our lives are leading us over hills and waves and woods out into the sea. There ocean's mighty voices join, and 'mid the tempest and the storm solemnly sound God's praises. Earth with its myriad musics, earth with its myriad voices, echoes the song of the sister planets and the stars. The little broken whispers between the mighty bars of the greater music seem to say that my little song forms part of the grand anthem. Yes, it is there contained in the chime, all life joins in the chorus, and life is divine.

#### THE DEATH OF DELUSION.

*Gently* toll the passing bell, our old Belief is gone; Prop after prop is knocked away, nought left to rest upon; 'Tis hard to part with cherished creeds, the neck of pride to bend; And banish from our trusting hearts, what once we deemed a friend.

*Loudly* toll the passing bell, King Death's extinct at last; His stronghold is dismantled, and his fabled reign is past. Glad tidings from the Spirit world, proclaim him but a myth, And tell us that the change called death, is but new birth to life.

*Louder still* with a mighty peal, toll the passing bell; Extinguished in the waves of Truth, now lies the Pagan Hell. Proclaim the joyous news abroad, triumphal arches raise; Let joyous Anthems fill the air to our Creator's praise.

*Louder still* with a mighty peal, toll the passing bell; Toll for "Old Beelzebub," toll his funeral knell; And on his sombre sable pall, the tear of pity shed For all the libels, that's been heaped on his devoted head.

*With the crash of the mighty Thunder's roll*, toll the passing bell; The sceptic's passed from Priestly hands and lost their potent spell.

Consumptive "Old Theology," shorn of his power and pride, Desereted by his partizans has bowed his head and died.

Rejoice oh! let the earth rejoice and merry joy bells ring, Sound the Timbrel! Strike the Harp. Loud in one chorus sing, Proclaim with Trumpets mighty blast our glorious liberty; Death, Hell, and Devil, all are gone, our happy land is free.

Barnawatha.

W. C. SMITH.

#### To Correspondents.

*Communications for insertion in this Journal should be plainly written, and as concise as possible.*

(Several articles and letters unavoidably held over till our next.)

#### A CHALLENGE.

Red Hill, Chewton, 10th October, 1876.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—In my paragraph, written on the 25th, and published on the 28th August, 1876, in the "M. A. Mail," and referred to by "Layman" in his letter published in your issue of 1st September, 1876, is omitted the terms upon which a test can be entered upon, in fact "Layman" appears to have only quoted as much of it as to suit his object,—useless discussion. If it be not so; allow me to reproduce the antagonistic notice, which was intended to read thus:—"Sir, In your issue of 14th inst., was brought forth a Vaughan Layman's letter, aent the manly deliverance of J. G. Millard; if layman is satisfied he has found an axe to cut down Christianity, will he kindly oblige the christian world with his name, that his courage or his findings be brought fairly to the test, as it will not be difficult to show, the system he seeks to destroy, rests not on dreams, nor miracles, nor on the resurrection of the dead even; but upon the solid rock of knowledge, that can be no more mistaken, than that the summer sun shines, and warms at noon, in this hemisphere, in the middle of a December month." It appears from "Layman's" apology in almost the last line of his letter, that he is not ignorant of the POINT IMPERATIVE of my notice, and I can only repeat, if the best being of mankind is his purpose, in attacking christianity, nothing can be much easier than for him to disclose his name, that test basis arrangements may be entered upon: as, to suppose any disclosures could be made on a subject so mysterious, sacred and precious, before, arranging preliminaries is absurd, besides, Christianity is too potent, and time is too short to waste either in objectless litigation; and again, my request should not be deemed unreasonable since beings outside, the benefit of discussion may be, and are said to be already within its arena, or were it admissible, "Layman" may be, him, whose business it is, to walk up and down in the earth, and to go to and fro in it, trembling. "Layman," whoever, or whatever you are, christianity, courts your contest, and is ready to unsheathe its weapons for defensive or aggressive war, when an antagonist presents itself worthy its steel, but which it finds not in the ambush warrior of "Layman."

I am your obedient Servant,

JOHN TEAGUE.

## A VOICE FROM AUCKLAND.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Spiritualism was twelve months ago to the general public here unknown, and by the better informed looked upon as something mythical, within that period the efforts of two or three individuals to promote the movement has been wonderful. The good cause, has advanced in spite of the opposition of ministerial misrepresentations, while opposition has only served to promote inquiry, and thus the auger of reason has perforated holes in the shutters of many darkened minds, thereby letting in rays of Truth.

Nevertheless, we are but infants, and feel compelled to raise the Macedonian cry, "Come and Help us!" Will no lecturer respond? Friendly hands will receive and welcome any such. The foundation of the building is laid, the harvest is plentiful, but the laborers are few.

Could not the Davenport Brothers insert Auckland (N.Z.), in their programme? we opine that their advent would not only prove a success commercially, but enable us to raise the topstone of our structure with "shoutings," and much good would be effected thereby.

I remain, Dear Sir,

Your Respectfully,

JOHN C. WILKES.

Secretary Spiritual Investigators' Association, Auckland

[Whilst the asked for visit of the Davenport Brothers would doubtless prove of service to the Auckland investigators, as a demonstration of one phase of the physical phenomena, we would not advise the said investigators to build their spiritualism on such a basis, but rather take the philosophy and mental phenomena, as a substratum on which the more material evidences can be built.—*Ed. H. of Lt.*]

## MELBOURNE SPIRITUALIST AND FREE-THOUGHT ASSOCIATION.

THE half-yearly meeting of the above association, was held at Mr. Terry's rooms, 84 Russell-street, on Tuesday, October 10th. Mr. G. A. Stow in the chair. The Secretary read his report as follows:—

## REPORT.

October 10th, 1876.

Ladies and Gentlemen,—

Your Committee have little to add to the report adopted at the last quarterly meeting. The Association continues to be a success, both in increase of members and the large audiences assembling weekly. The lectures have been of a varied, and, we venture to hope of an instructive character. On Sunday, July 16th, Mr. David Blair lectured on "A Bundle of Old Letters," that is to say, Paul's Epistles. July 23rd, Mr. Terry—subject: "Morality of Spiritualism." 30th, Mr. Rusden on "Statistics of Religion, Morality and Crime." August 6th, Mr. Drew, "A Bungling Bundle of Old Letters." 13th, Mr. Bartram, "Creation v. Development." 20th, Mr. Drew in the unavoidable absence of the advertised lecturer—subject: "Satan defending Himself." 27th, Mr. Stow, "Objections to Spiritualism Answered." September 3rd, Mr. Trenoweth, "The Bible not an Emanation of Divine Wisdom." 10th, Mr. Bonney—subject: "Theism and Spiritualism." 13th, Mr. Milligan on "Materialism and Spiritualism Both Sides of the Question." 24th, Mr. Terry, "Evidences of Spiritualism." October 1st, Mr. White, "Revolting Punishments," and on the 8th inst., Mr. Rusden—subject: "Persecution."

The debates following each lecture have been of a more or less animated character, with no lack of speakers, but the Orthodox Christian side have been but barely represented. Possibly it has been thought politic by both clergymen and laymen of the churches, to leave our poor souls to be damned, without effort on their part. "Ephria" (that is to say the Melbourne Spiritualist and Freethought Association), "Ephria, is joined unto idols, let him alone." Our hearts are burdened and the devil knows his own. Nevertheless, we are neither alarmed nor daunted, supported as we feel we shall be, in honestly endeavouring to enlighten ourselves on every subject, and spreading the great cause of Free-thought and Free Enquiry, wherever it may invite us, and to wherever it may lead.

We are also happy to state that altogether our "Lord's Day" evenings are passed in a very agreeable manner, not forgetting the listening with much pleasure to the singing of our increasingly talented choir, and the admirable solos and duets rendered by Miss O. Lane, Mrs. Cackett and Mr. Clay.

The association having in mind the advice of King Solomon—"With all thy getting, get wisdom," have purchased a book case, of course to put books in. Five pounds worth has been purchased, and a number have been presented gratuitously, as also contributions in money from various friends, including Messrs Stewart, J. White, Ruddle, Stevenson and J. T. G. The hon. Jas. Service has also contributed £2 towards the general objects of the society. Your secretary politely requested by letter to the Bible Society, a bible for the use of the Association, but no answer has been received, the Bible Society concluding no doubt that for a number of inquiring minds to read that book would only be heaping up damnation and increasing our torment bye-and-bye, and so charitably declined to be accessories in so fearful a matter.

A Rev. Mr. Green, of Collingwood, has in answer to a letter to him, stated, his willingness to meet a representative of our society on principle, and discuss the Divine origin of Christianity, and also to affirm the unreliability, worthlessness, and general dangerous tendency of Spiritualism. It is quite likely that Mr. Green will in a short time be severely accommodated by Mr. Tyerman, who is expected to visit us in a few days, or if not by some other gentleman.

The trustees of the former society, Messrs. Bonney and Brotherton, having agreed to their being trustees of the building fund in accordance with the resolution of the first association, and also reported that the sum of £14 odd was in their hands, the treasurer was requested to add £1, and it is now for your consideration whether our energies, should be directed to the purchasing of some freehold property, or the leasing of some larger hall, or adding to the library. Your committee in resigning their trust confidently anticipate that during the second year of our existence as an amalgamated association, we shall continue to increase and multiply—replenishing this portion of our earth, with at least the earnest desire to advance righteous principles.

Yours Fraternally,

J. B. DREW, for Committee.

The Treasurer in presenting his report expressed the satisfaction he felt in being able to present so favorable a balance sheet. Although in addition to the ordinary expenditure of the society, special appropriations had been made to the library, and tract distribution funds, the balance in hand had increased by £13 during the half-year. The following is an abstract of the report:—

By Balance last audit	11	0	9
Amounts received from Secretary	85	14	4
<hr/>			
Expenditure, Rent, Music,		96	15
Printing &c.	...	11	10
Balance in hand	...	24	3
<hr/>			
		96	15
		1	

The reports and balance-sheet were adopted. £5 was voted to the Library fund, and £2 to the Building fund. The meeting then proceeded to the election of officers for the ensuing six months, and the following were elected:—President, Mr. G. A. Stow; Vice-Presidents, Messrs. S. B. Bonney, John Wolfe; Treasurer, W. H. Terry; Secretary, J. B. Drew; Librarian, Mr. Fryer; Committee—Messrs. Davis, Trenoweth, Adkins, Domenicino, Kelly, Syme, Carson, T. B. Drew, and Cackett.

The retiring librarian reported that the library already contained upwards of 150 volumes, many of them valuable works, and after some conversation in reference to the probable visit of Mr. Tyerman to Melbourne, the meeting closed.

THE Liberals of Sydney held a pic-nic at Cremorne last month, there were a large number présent. Addresses were given by Mr. Tyerman and the Hon. J. B. Wilson, and the affair was in every way a success.

## DR. SLADE.

THIS justly celebrated and remarkable medium now in London (en route for St. Petersburg) is creating considerable sensation there. The "Spiritualist" and "Medium" newspapers received by the last mail contain numerous accounts of seances with him at which most satisfactory and conclusive evidence of spirit power and intelligence were manifest. Dr. Slade's ordinary sittings are given in broad daylight, the sunlight frequently streaming into the room during the seances. He occasionally sits for materializations when a modified light is found to be essential. Mr. W. H. Harrison had a sitting for this purpose with him (no cabinet being used), when a beautiful female form was twice materialized. The phenomena at the daylight sittings consist of levitations of the table and other furniture, and occasionally of the visitors, the playing of an accordion by unseen hands, the appearance of hands, visible and tangible, and direct writing on a slate the matter written generally purporting to come from some deceased friend or relative of the visitors, and containing internal evidence of its doing so. Miss Kislingbury was levitated, together with the chair she sat upon, and the accordion played "Gentle Annie." George Wyld, M.D., testifies to the levitation of a chair and table, and the reception of two test messages.

C. Carter Blake, Doct. Sci., witnessed the levitation of the table, saw and heard the accordion played by invisible influences, saw materialized hands, and observed the shadow cast by them on the table when in the sun's rays. Mr. Clarke took his own book, slate, and obtained writing on it. Mr. and Mrs. Burns had a most powerful physical manifestations, besides encouraging communications by direct writing. M. A. (Oxon) witnessed the levitation of chairs, &c., obtained writing on his own slate and states that there was a constant series of phenomena lasting for thirty-five minutes, but probably the following seance though no more remarkable in itself than many others, will be read with deeper interest by reason of the position of the writer as a scientific man, and the inventor of the "Psychic force," theory. We apprehend that Sergeant Cox will have some difficulty in reconciling the events of this seance with his theory.

Having undertaken to examine without prejudice or pre-position, and to report faithfully, without favour, in a purely judicial spirit, any alleged psychological phenomena that might be submitted to me as President of the Psychological Society of Great Britain, I narrate without comment what I witnessed at a sitting with Dr. Slade this afternoon.

I sat alone with him, at three o'clock, in a room at 8, Upper Bedford-place, Russell-square, into which the sun shone brightly, at a table about five feet by four, having four legs, no ledge below, and no cloth upon it. Dr. Slade at one side of this table, sideways, so that his legs and feet were not under the table, but his whole body fully in my view as he faced me. I sat at the side, the corner of the table being between us. As I sat I could see half-way below the table, and by moving slightly, I could see the whole space below, which was wholly exposed in full daylight. An ordinary drawing-room chair was about six inches from the table on the opposite side, six feet from Dr. Slade. A heavy arm-chair was in the corner of the room, about the same distance from him and from the table. A slate of the ordinary school size and a piece of slate pencil were upon the table.

Instantly upon taking our seats very loud rapping came upon the floor. This was followed by a succession of furious blows upon the table, jarring my hands as they were laying upon it. These blows were repeated at any part of the table desired, by merely touching that spot with the finger, while the blows, as forcible as if given with a sledge hammer, were being made. Dr. Slade's hands were on the table upon my hands, and his whole body to his feet was fully before my eyes. I am certain that not a muscle moved. Then he took the slate after I had carefully inspected it, to be assured that no writing was upon it, and placing there a piece of slate pencil, the size of a small grain of wheat, he pressed the slate tightly below but against the slab of the table. Presently I heard the sound as of writing on a slate. The slate was removed, and on it a zigzag line was drawn from end to end.

At this moment the chair that I had described as standing by the table was lifted up to a level with the table, held in that position for several seconds, and then dropped to the floor. While the chair was so suspended in the air, I carefully noted Dr. Slade. It was far beyond his reach. But his hands were under my hands, and his feet were fully in view near my own on the side of the table opposite to that on which the chair had risen.

While I was taking note of his position at this moment, a hand rudely grasped my knee on the opposite side to where Dr. Slade was seated and his hands were still in mine on the table.

Blows of a more gentle kind upon the table attended with a remarkable quivering of it, announced, as he said, that his wife was present, and desired the slate. After the slate had been carefully

cleaned, it was laid upon the top of the table, with a piece of pencil under it. Upon the slate he placed his right hand, and I placed my left hand, and with my other hand I held his left hand as it lay upon the table. As my hand lay upon the slate, I could feel, and I did also distinctly hear, something writing upon it. The communication was evidently a long one; but before I report the result, I desire to note here a remarkable phenomenon, to my mind the most suggestive that attended this experiment.

It is necessary clearly to understand the position of the parties, therefore I repeat it.

Dr. Slade and myself sat face to face. One hand of each of us was laid upon the slate. The side of the slate that was being written upon was pressed by us against the table. Our second hands were linked together, and lay upon the table. While this position was preserved, the writing proceeded without pause. When Dr. Slade removed his hand from mine it ceased instantly, and as instantly was renewed when his hand and mine met. This experiment was repeated several times, and never failed.

Here, then, was a chain or circle formed by my arms and body, and Dr. Slade's arms and body, the slate being between us, my hand at one end of it, his hand at the other end, and between our hands, and upon the slate that connected them, the writing was. When the chain was broken forthwith the writing ceased. When the chain was reformed the writing was at once resumed. The effect was instantaneous. In this curious fact we must seek the clue to this psychological mystery.

Some rapid rappings, indicating that the writing was finished, the slate was lifted, and in a clear and perfectly distinct writing the following was read. It filled the whole side of the slate:—

DEAR SERJ.—You are now investigating a subject that is worthy of all the time you or any other man of mind can devote to its investigation. When man can believe in this truth, it will in most cases make him a better man. This is our object in coming to earth, to make man and woman better, wiser, and purer.—I am truly,

A. W. SLADE.

While I was reading this a hand again grasped my knee furthest from Dr. Slade, whose hands were at that moment holding the slate that I might copy the writing. As I wrote, a hand, which I saw distinctly, came from under the table, seized my waistcoat and pulled it violently.

Seeing this I took the pencil with which I was copying the words and laid it at the edge of the table furthest from Dr. Slade, and far beyond his reach, the end of the pencil projecting about two inches over the ledge. I asked if the hand would take the pencil. Forthwith a hand came from under the table, seized the pencil, and threw it upon the floor. I again asked that it would pick up the pencil and bring it to me. In a minute it was brought and put upon the table by my side. I saw the hand that brought it as distinctly as I could see my own. It was a small hand, seemingly that of a woman.

Again the slate was cleaned and laid upon the table as before, my hand upon it. In a few seconds the following sentence was written. Considerable power was used in this writing, and I could distinctly feel the pressure of the pencil upon the slate, and its motion as every word was written:—

I am Dr John Forbes. I was the Queen's physician. God bless you.

J. FORBES.

While I was reading this, the hand again came from under the table and seized the sleeve of my coat and tried to pull my arm down, but I resisted and it disappeared. Then it came up again, as if from my legs, and caught the eye-glass that was hanging from my neck, and opened it. During all these phenomena Dr. Slade's hands were before me on the table and his feet full in my view upon the floor. The hand on each occasion came from the side of the table opposite to where Dr. Slade was sitting. He was seated on my left, and the hand came and seized me on my right leg, in a position impossible to him. The hand I saw not half the size of Dr. Slade's hand. It touched my hand three times, and I could feel that it was warm, soft, and moist, and as solid, and fleshy as my own.

Again the slate was cleaned and held under the table tight against the wood, one half of it projecting beyond the edge, so that I might be assured that it was tightly pressed against the wood; but the slate was seized, and with great force drawn away and rapidly raised above me and placed upon my head. In this position the sound of writing upon it was distinctly heard by me. On removing it, I found written upon it the following words:—

Man must not doubt any more, when we can come in this way.

J. F. M.D.

Then the large arm-chair rushed forward from the corner of the room in which it had been placed, to the table.

Again the slate was placed under the table, and projecting from it. A hand twice seized and shook my leg, both of the hands of Dr. Slade being at the moment before me, and his whole person visible.

Thus ended this experiment. All that I have reported was done, that is certain. How it was done, and by what agency, is a problem for psychology to solve. For my own part I can say only that I was in the full possession of my senses; that I was wide awake; that it was in broad daylight; that Dr. Slade was under my observation the whole time, and could not have moved hand or foot without being detected by me.

That it was not a self-delusion is shown by this, that any person who chooses to go may see almost the same phenomena. I offer no opinion upon their causes, for I have formed none. If they be genuine, it is impossible to exaggerate their interest and importance. If they be an imposture, it is equally important that the trick should be exposed in the only way in which trickery can be explained, by doing the same thing, and showing how it is done.—E. W. Cox, Sergeant-at-Law, President of the Physiological Society of Great Britain. August 8th, 1876.

## THE EVIDENCES OF SPIRITUALISM.

A Lecture delivered at the Masonic Hall, Melbourne, Sunday, September 25th, 1876, by W. H. Terry.

My last lecture given in this Hall, on the Moral Teachings of Spiritualism, elicited the expression of a desire from several of those present for evidences of the facts upon which the philosophy and moral teachings were based, in response to which, a few weeks since, I promised to give you the present lecture, in which it is my intention to present to the consideration of those who have not studied the subject, as many of the innumerable evidences of the fact of spirit intercourse with mortals, as the limits of the allotted time will permit. In doing so, however, it will be necessary for me to go over ground that has been often traversed by myself and others before, but here and there I may be enabled to introduce a new fact, or evidence, which will be interesting to the student of Spiritualism as well as the inquirer. The idea of Spirit intercourse is a strictly rational one to all those who believe in the immortality of the soul, it is supported by the Scriptures of all nations, and by the history of all civilized races, and it is an anomaly which at first sight appears incomprehensible that Christians who found their belief on the records of the Spiritual and supermundane occurrences of the Old and New Testaments, should deny the possibility of the occurrence of similar manifestations at the present day. Is there less need now for such evidences, are the meagre records of God's intercourse with an eastern nation thousands of years ago adequate to the requirements of Humanity in its present stage of progress and development? Have mankind at large so firm a faith in revealed religion that no further light is required, either to demonstrate the immortality of the soul, or give a knowledge of the nature of the life beyond? Look around and judge for yourselves, question your church going neighbour on the tenets of his faith, and find how unsubstantial is the foundation on which he stands, and how conscious he is of it. Talk to your materialistic friend, and whilst denying the adequacy of the orthodox system to prove man's immortality, and adapting himself to the alternative, he still hopes and wishes (with few exceptions) for evidence, positive, rational evidence, of such a condition. And in a rationalistic reasoning age like this, such evidence is necessary to real conviction. Too long has blind unreasoning faith held sway, and now the time has come for it to be swept away, and its place filled by a faith founded upon knowledge and evidence, and supported by reason, the requisites for which are to be found in modern Spiritualism.

Amongst the early investigators of Spiritualism in America, were the Reverend S. B. Brittan, and Dr. Hallock, of New York, they carefully investigated the phenomena occurring through the "Fox" girls, and becoming convinced of its genuineness, wrote and spoke in their defence. Being men of acknowledged ability, and good social position, their example stimulated inquiry and drew the attention of many thinking people to the subject, among whom was Horace Greeley, the then Editor of the "Tribune." He personally tested the mediums and in that paper expressed his unqualified satisfaction that the raps which occurred in their presence were not caused by them.

About this time (1851) the Hon. John Worth Edmonds, a Judge of the Supreme Court, at New York, formed a circle in that City, where through the mediumship of Dr. Dexter a series of highly interesting and philosophical communications were received, and subsequently published, they had a large circulation and ran through several editions. Many circles were formed in various parts of the States, and wonderful manifestations of power and intelligence were exhibited. In the presence of a number of well-known and intelligent witnesses one Edw<sup>rd</sup> Fowler received a written communication signed by upwards of fifty spirits of men well known in history, every signature of which was found to be a facsimile of their earthly autographs. The Hon. J. P. Talmadge, Governor of Wisconsin, and a prominent senator, (a man of powerful mind,) was induced by his friend, Judge Edmonds, to investigate, and obtained such evidence in a comparatively short time as compelled him

to give in his adhesion to the cause. The excitement in reference to the subject increased, the Clergy became seriously alarmed, and with the view of upsetting the phenomenal facts, an eminent professor of chemistry, Robert Hare (the Faraday of America), was appealed to. He did not immediately respond, but in 1853 he wrote as follows:—"I feel called upon as an act of duty to my fellow creatures to bring whatever influence I possess, to the attempt to stem the tide of "popular madness," which in defiance to reason and science is fast setting in in favour of the "gross delusion" called Spiritualism."

With this idea the professor went to work and constructed three ingenious instruments for the detection of the imposture, but the engineer was "Hoist with his own petard," these very instruments being the means by which he was convinced beyond all doubt that those he had mourned as dead, still lived and exercised a lively interest in his welfare. One of the first communications spelt out through the test "indicator" was a Latin quotation his father (who had been dead many years) was in the habit of using. Professor Hare had more courage than many of his class and publicly avowed his conviction, giving the grounds for it. He stated to an audience of 3000 persons who assembled to hear his vindication, that he was fully aware of the effect it would have upon his scientific reputation, but that Truth was dearer to him than worldly honor, and as he predicted so it was; the so-called scientific world turned their backs upon him, and came to the comfortable conclusion that his once great mind was failing.

But following in his wake came another scientific star, Professor James Mapes, L.L.D., Vice-President of the American Institute, and honorary member of several European Scientific Societies. He investigated, was convinced, and stood by his convictions. The subject began to attract attention in England, Professor De Morgan and his lady were attacked by the malady, the result being the publication of the volume, from "Matter to Spirit," written by Mrs. De Morgan, with an introduction by the Professor. This book attracted considerable attention amongst the intellectual classes, and stimulated investigation. A list of men eminent in science, letters, and social position came forward one by one to swell the ranks of the "demented" till the opponents of Spiritualism were compelled from very shame to abandon their first position, and seize on every new theory that was suggested to account for the inexplicable phenomena testified to. Among the many notable adherents to Spiritualism the following besides those already mentioned come to mind:—Professors Mays, Challis, Gregory, Bush. Alfred R. Wallace, C. F. Varley, Wm. Crookes, Fellows of the Royal Society, Charles Bray, Robert Chambers, Lemon Blanchard, Mr. and Mrs. S. C. Hall, Wm. and Mary Howitt, Mrs. H. B. Stowe, Drs. Elliotson, Ashburner, and Gully. Lords Brougham, Lindsay, Adare, and Lyndhurst. Baron von Reichenbach (discoverer of the Odic force), Denton the Geologist, Thackeray, Gerald Massey, Abraham Lincoln, Guizot, Garibaldi, Nassau, M. Senior, Archbishop Whately, and numbers of others in the same sphere of intellect. Honest John Bright in a conversation with Mr. Peebles said—in reference to some of D. D. Home's manifestations which he had witnessed, that he could attribute them to no cause but that alleged, viz., Disembodied Spirits.

Be it remembered that the whole of the eminent persons I have enumerated have individually and separately investigated the subject, and become convinced by demonstration.

In 1869 a committee of thirty-six persons was appointed by the Dialectical Society, of London, to investigate the Spiritual phenomena. The report published in 1873 affirms that Raps, movements of tables and other objects occurred, and intelligence was displayed by some force apart from the individuals composing the circle. Sub-Committee No. 2 reported that the different intelligences communicating (purporting to be spirits) displayed separate and distinct individualities, they also demonstrated beyond doubt the objective nature of the phenomena. The Committee examined witnesses on the subject, with the following result,—

1.—Thirteen witnesses state that they have seen heavy bodies—in some instances men—rise slowly in the air and remain there for some time without visible or tangible support.

2.—Fourteen witnesses testify to having seen hands or figures, not appertaining to any human being, but life-like in appearance and mobility, which they have sometimes touched or even grasped, and which they are therefore convinced were not the result of imposture or illusion.

3.—Five witnesses state that they have been touched, by some invisible agency, on various parts of the body, and often where requested, when the hands of all present were visible.

4.—Thirteen witnesses declare that they have heard musical pieces well played upon instruments not manipulated by any ascertainable agency.

5.—Five witnesses state that they have seen red-hot coals applied to the hands or heads of several persons without producing pain or scorching; and three witnesses state that they have had the same experiment made upon themselves with the like immunity.

6.—Eight witnesses state that they have received precise information through rappings, writings, and in other ways, the accuracy of which was unknown at the time to themselves or to any persons present, and which, on subsequent inquiry, was found to be correct.

7.—One witness declares that he has received a precise and detailed statement which, nevertheless, proved to be entirely erroneous.

8.—Three witnesses state they have been present when drawings, both in pencil and colours, were produced in so short a time, and under such conditions, as to render human agency impossible.

9.—Six witnesses declare that they have received information of future events, and in some cases the hour and minute of their occurrence have been accurately foretold, and even weeks before.

In addition to the above, evidence has been given of trance-speaking, of healing, of automatic writing, of the introduction of flowers and fruits into closed rooms, of voices in the air, of visions in crystals and glasses, and of the elongation of the human body.

Many of the witnesses have given their views as to the sources of these phenomena. Some attribute them to the agency of disembodied human beings, some to Satanic influence, some to psychological causes, and others to imposture or delusion.

The literature of the subject has also received the attention of your Committee, and a list of works is appended for the assistance of those who may wish to pursue the subject further.

In presenting their report, your Committee, taking into consideration the high character and great intelligence of many of the witnesses to the more extraordinary facts, the extent to which their testimony is supported by the reports of the sub-committees, and the absence of any proof of imposture or delusion as regards a large portion of the phenomena; and further, having regard to the exceptional character of the phenomena, the large number of persons in every grade of society and over the whole civilized world who are more or less influenced by a belief in their supernatural origin, and to the fact that no philosophical explanation of them has yet been arrived at, deem it incumbent upon them to state their conviction that the subject is worthy of more serious attention and careful investigation than it has hitherto received.

Your Committee recommend that this Report and the Reports of the Sub-committees, together with the Evidence and Correspondence appended, be printed and published.

The last recommendation was not, however, adopted, the association took fright at the Demon they had conjured up, and tried to shelve the matter. The committee not coinciding with this, decided to publish it at their own expense.

During the year 1870, Mr. W. Crookes, F.R.S., Editor of the British Journal of Science, who had formed one of this Committee, commenced a series of investigations with Mr. D. D. Home and obtained some very startling results. An accordion was played in a cage, without visible hands. A board attached to a spring balance was made light or heavy at will, without any possible contact with Mr. Home's hands, and many other manifestations of an intelligent power outside the medium were obtained. These experiments were followed by a series through Miss Florence Cook. Up to this point Mr. Crookes had kept his belief as to the cause of the phenomena in abeyance, but the evidences of their spiritual origin received through this source were too much for him, and he openly joined the Spiritualist ranks. And so it is with every truly scientific man who has investigated, they have one and all come to the same conclusion. Sir William Thomson in his opening address before the British Association (1871) said "Science is bound by the everlasting law of honour to face fearlessly every problem which can fairly be presented to it." Spiritualism is a problem which demands and courts investigation, but unfortunately the majority of so-called scientific men do not recognise the law referred to by this eminent authority.

The following is a list of the phenomena scientifically demonstrated in his own house by Mr. Crookes.

The movement of heavy bodies, with contact but without mechanical exertion.

The phenomena of percussive and other allied sounds. The alteration of weights of bodies.

Movement of heavy bodies when at a distance from the medium.

The rising of tables and chairs off the ground without contact with any person.

The levitation of human beings.

Luminous appearances,

The appearance of Hands, either self luminous or visible by ordinary light.

Direct writing.

Phantom forms and faces.

The agency of an Exterior intelligence and miscellaneous occurrences of a complex character.

This remember, is the result of a careful scientific investigation, entered into without reference to the cause, the Spiritual demonstration being the outcome.

A book recently published by Mrs Catherine Berry, a lady of independent means in England, contains a mass of evidence of startling phenomena, physical and mental, which no theory but the Spiritual could possibly account for. At one seance eleven persons being present the manifestations were very powerful, three persons being levitated distances of one to eight feet from the floor. There are, also, accounts of objects being carried about the room, and spirit voices heard in the light, Materializations, and many other wonderful phenomena well attested.

I may here remark that the phenomena of Levitation is not uncommon in Victoria. A well authenticated case is published in the Harbinger for September 1873, and another in the same paper of June, 1876. Whilst the bringing of solid substances into a closed room is a very common occurrence in the presence of a lady resident at Castlemaine, who some months since submitted to the most crucial tests that could be devised, and demonstrated the fact both at Melbourne and Sandhurst.

Some two years since the attention of the New York press, was attracted by accounts of marvellous materializing phenomena occurring at a country homestead, in Vermont, and on behalf of two leading papers, the "Sun" and "Graphic," Colonel Olcott, a gentleman of approved acumen and literary ability, was despatched to the scene to investigate and report. He spent upwards of two months in the investigation assisted by an artist, who not only sketched every portion of the house, inside and out, but graphically reproduced the marvels which occurred therein. Colonel Olcott, though not professing to be a scientific man, carried through his investigations in a much more scientific manner than many so-called scientists. Submitting test upon test, but omitting the offensive expressions of scepticism which so many indulge in. In his summing up he says "I have confined myself almost exclusively to phenomena witnessed by myself and others. I have not attempted to inculcate any of the doctrines of Spiritualists, as I find in the works of Mr. Owen, Mr. Sargent, Mr. Peebles, or other writers, nor have I attempted to elicit from the talking spirits of the Eddy band their views on the laws of their own existence and communication with us." He did not go there to discuss philosophies but to see phenomena. It was sufficient for him if he could see one spirit materialized under such conditions as precluded the possibility of self-deception. That fact was enough to set the world to thinking, for it opened up a boundless field of scientific discovery and philosophical religious inquiry. I cannot present the results of his investigations more concisely than he does on pages 412 and 413, of his book "People from the Other World," and will therefore read them. He says—

"In the first place, it has been proved that, after making every allowance for fraud on the part of the mediums—for Horatio's removing his hand from his neighbour's bare arm in the light-circle, for his untying and rebinding himself in the dark-circle, and for William's personating every alleged materialized spirit that approximates to his own height and bulk—we have a large balance of marvels to account for."

We have the writing of certain names that the medium had no means of knowing; the exhibition of detached hands of various sizes and colours, some deformed by accidental pre-mortem causes;

we have the simultaneous playing of musical compositions by such a number of instruments that one or even two men could not have done ; we have the playing of Georgian and Circassian and Italian music by invisible performers, in response to requests made in languages that neither the medium nor any other person in the room, except the asker, understood ; we have the pulling of a spring-balance by detached hands unlike the medium's, one with a finger amputated, and the other with tattoo marks upon the wrist, which, in each case, would prove that the medium had nothing to do with the pulling ; we have had the playing upon an instrument and the display of hands, beyond the reach of the medium, and when his position and movements were all under easy scrutiny ; we have had the passage of a solid iron ring upon the arm of the medium, and its transfer to my own, with both of the medium's hands held by mine, and also the dropping of the same solid ring from the medium's arm to the floor, in the light, with a lamp standing within two feet of the medium.

We have had the execution of airs upon various musical instruments in concert, in a style so utterly unlike the best efforts of the medium as to preclude the idea that he could have been the performer upon either one of them : we have had, finally, the appearance of a multitude of figures emerging from a closet, where in the nature of things, it was possible that any mortal person except one man could have been, dressed in a great variety of costumes, and differing in size, apparent weight, manner, sex, age, and complexion from that person—to make no account of those whom he might have personated if he had been supplied with the appliances of the actor's art.

We have, moreover, and especially, seen some of these figures dressed in Oriental costumes and speaking Oriental languages, besides others who conversed audibly in the modern tongues of Europe. Of the appearance of children and even little babes in arms ; of the appearance of the two former at one and same time ; of the speaking words and sentences by children I have heretofore given such circumstantial accounts, and the substantiation of my statements is so easy, I cite the facts as among the most wonderful of the proofs accumulated during my protracted investigation.

There is one important fact not included in this part of the book, but referred to elsewhere, the recognition by persons present of the materialized spirits as their deceased friends. This occurred in at least three instances out of four, and is one of the strongest evidences of the Spiritual origin of the phenomena.

During Mr Foster's visit to this city many strong evidences of spirit intelligence were given through him. I have been present with a total stranger to him, and heard him describe no less than eight spirits so minutely as to be readily recognised by my friend, and this was no isolated case. Of the many that came under my notice I shall select the following :—A gentleman connected with the Melbourne press, a thorough disbeliever in the Spiritual theory paid Mr Foster a visit to see if he could find out how it was done, telling him that he had no belief in it, but would venture a pound to satisfy himself. Almost immediately Mr. Foster said—"There is a friend of yours here, says his name is D—" "D ! said the visitor" somewhat startled, "Well if it is him, let him tell me something that will prove his identity." "He wishes you to ask questions" says the medium. "Does he" replied the gentleman, "then ask him where those papers are which his wife has been unable to find." Mr. Foster stated that the spirit of D—, would write a reply, and taking a pencil "Old portmanteau, New Caledonia," was written. The visitor waited for no more but hurried off to the residence of D—'s widow and inquired where D—'s old portmanteau was. It was produced, opened, and in a book on "New Caledonia," the missing paper was found. It was a paper of importance, and monetary value, and after being sought for unavailingly for months, the search had been abandoned as hopeless. Will any theory but the Spiritual one explain this? The gentleman referred to though previously a determined sceptic, was convinced that it was the spirit of his old friend D. who gave the information.

The evidences I have brought forward so far, would be considered ample to ensure the general acceptance of any ordinary scientific discovery, yet they are but a tithe of what can be presented in support of the important fact of spirit intercourse with mortals, a fact upon which hinges the demonstration of man's immortality. Yet I do not ask or expect belief on this or any other oral or written evidence, but I do say that no unbiased person can carefully review even the evidences presented in this paper, and conscientiously assert, that there is not sufficient to justify a Rational investigation of the subject. When I commenced this lecture I had thought of introducing some of my own experiences, but I find that I have already sufficient matter for an

evening's consideration, and will, therefore, defer my personal testimony for the present. I would have you bear in mind that the subject I have presented to you involves that most momentous problem, "If a man die shall he live again." It is no unsubstantial theory, but a question of demonstrable fact, and is *per se* the most important question relating to humanity. As such let it be considered calmly and dispassionately. Weigh, sift, and analyze the evidence, reject all that you find faulty and defective, but hold fast to that which your reason demonstrates to be substantial and good.

#### THE CAUSE IN ADELAIDE.

YOUR readers are already aware that there is in Adelaide a society called the Free Discussion Society, which consists at present of about twenty members, who are in the habit of meeting together every Sunday evening for mutual aid and benefit. The average attendance at these meetings is seven or eight members per week, and the subjects that form the theme of discussion are as various as they are extensive, embracing for the most part questions of a secular character. On the first Sunday evening of the present month, it was my pleasure to attend one of these meetings, the subject for lecture and debate on that occasion being, "The Jewish and Christian Prophets, were they inspired," was delivered by a prominent and active member of the Society, and was cleverly dealt with as far as it went. To the extent of my knowledge there is only one avowed Spiritualist connected with the Society, and indeed the generality of members seem to be antagonistic to Spiritualism, though, to do justice to those with whom I have conversed on the subject, they appear anxious to become more acquainted with its phenomena and teachings, than they are at the present time. During the discussion, which ensued after the delivery of the discourse to which I have alluded, it was stated by the lecturer that "if they were to believe the modern Spiritualists there were prophets at the present day, working miracles." This assertion, spoken *ex cathedra* as it appeared to be, took me somewhat by surprise, as I had understood that the lecturer had spent some time in an examination of the claims of Spiritualism, and consequently ought to have known better than to make such a false assertion. As has invariably been my custom when Spiritualism has been needlessly traduced and misrepresented, I at once gave an unqualified denial to the lecturer's statement, informing him that if he had perused Wallace's excellent work on "Miracles and Modern Spiritualism," he would have known that Spiritualists hold there is no such thing as "miracle," in the ordinary acceptation of that word. He said that he was perfectly cognisant of that fact, but contended that the Spiritualists in holding such a doctrine were inconsistent. Why they were "inconsistent" he endeavoured to explain, but I was unable to comprehend. From the question of the inspiration or otherwise of the Christian and Jewish prophets, the subject thenceforward veered round to that of modern Spiritualism, which I defended to the best of my humble ability from the attacks of its aggressors. It was not difficult to see from the nature of the objections that were urged against it that few of those present were acquainted to any great extent with the subject ; but what pleased me most, was that without exception they all manifested a desire for "more light," and if their earnestness is not transient, if they are really anxious to discover the truth, I feel confident their wish will be gratified, and that too in a more forcible manner than they at present think of. In a few weeks it is my intention to volunteer a short lecture on Spiritualism, and though I freely confess it may lack literary merits, it shall be my ardent endeavour to infuse into it all the genuine enthusiasm of the cause that I can summon. There is little doubt that the seeds will not be scattered on stony ground, and perhaps ere many months pass, a golden harvest will be reaped and securely stored ; nay I shall be sufficiently satisfied if only one of those who hear the lecture is brought over through his own honest conviction, to the ranks of the ever-advancing and ever-increasing army of Progress and Truth.

There are, I learn, one or two private circles held at regular intervals in and around Adelaide, but with what result, I am not aware except on mere hearsay, which to my mind is quite as bad as no knowledge of it whatever.

For several weeks the promoters of Freethought in our midst have been energetically engaged in agitating measures with a view of inducing that clever, conscientious and indefatigable advocate of Freethought and Spiritualism, Mr. Tyerman, to pay this city a short visit. Up to the time of despatching this communication, however, the movement, I regret to say, has not met with the success which it deservedly should have done; but there can be no doubt of its succeeding within a few more days, and most probably the next issue of the *Harbinger of Light* will contain an account of Mr. Tyerman's labours amongst us. May his efforts be amply rewarded from every point of view.

FITZERIC.

Adelaide, October 16, 1879.

#### FREE THOUGHTS ON THE LIFE OF JESUS.

BY A WRITING MEDIUM.

##### CHAPTER II.

(Continued.)

To remove the discordant elements, and to bring in a more orderly method of development, this is the work of the true reformer. And when we have admitted this proposition, and begin to look at it in real earnest, we then see how much it comprehends, and the difficulty which is involved in its accomplishment. To the reformer, however, it is, and ever must be, a stern reality—a hill-difficulty up which he has to climb; and the race of man would not have arrived at its present improved condition, had it not been that the history of the race has witnessed many such valiant sons of humanity, who, despite the difficulty involved have accomplished the work to which they set their hand.

Every man has an instinctive belief that he is capable of growth. In view of this, he makes all kind of attempts to attain this object; not always guided by reason, sometimes by a blind sensuality, and at others by the cold light of intellect apart from the operation of the affectional nature, but to a very great extent with a result which requires a corrective discipline; and, hence the need of reformers and a reformation.

The Jewish people, at the period we are now writing of, were no exception to the general rule. They had developed on a crooked principle; and, even when judged by their theological law, or on the broader basis of a natural religion, were found to be defective in many respects. This fact, with another to which we have referred,—viz., human capability—were patent enough to Jesus from the stand-point which he occupied. Even of him it was said, "Physician, heal thyself;" and the very best of our reformers must be regarded as imperfect in some respect; this, however, must not hinder the attempt of those who are so disposed, especially when—not by precept only, but by example also—the high-born spirit sets out on such a work as that of personal and social reformation.

That Jesus had a full apprehension of the work before him, and the method by which he was to carry it out is doubtful. Very few men of genius, even at the commencement of their career, are thus fortified. Jesus may have had a general purpose in view, and the intention to accomplish it; but as he advanced, his mind would open to higher convictions and clearer courses, by which to attain his end. Indeed, we are impressed with the belief that every man like Jesus, who enters upon a great work, is under the control of higher intelligences, who impart to him as he needs, the required force of character, strength, and endurance, which will enable him to attain success. Starting in this belief, the reformer need not be too anxious about the filling up of the plan which lies before him, assured that for every emergency there will be provided the appropriate remedy, and seeing that the course he pursues, and the end he is to arrive at, are in harmony with the Infinite

Will, all the success which can render his endeavours successful will be granted.

It is thus we view Jesus at this stage of his history, taking the first step even while he did not know what would be the second; full of youthful ardour, and ready, if needs be, to renounce everything which might contribute to his material comfort, for the sake of the better accomplishment of the work before him.

Very interesting would it be, were we able to trace his career through the successive steps of his progress. But in this respect, we have no satisfactory data to build upon, either as respects his journeys, or the period over which his career extended. On both of these points the Evangelistic records are contradictory; and writers who have endeavoured to solve the difficulty have been unable to come to a definite conclusion. We are, therefore, left to pick our way through a mass of confused detail, to indicate the localities which Jesus is supposed to have visited, and to decide whether one year or three, marked the term of his career from the time he commenced to teach, until his apprehension and suffering on the cross.

In attempting this, then, we shall have to refer to the order of his progress; to the special characteristics of his teachings; to his associates; to the performance of so-called miracles; as to the extent to which he may be regarded as a Political Agitator, and in what degree he manifested the spirit of a visionary; and, in consequence of the growth and prevalence of blind enthusiasm, failed to accomplish many of the ends which he had in view.

In contemplating the life of Jesus, we are in danger of falling into two extremes—either to accept a number of myths as undeniable facts, or, in the rejection of these, to leave the position so bare that our conclusions become mere conjecture. We want to avoid either of these extremes, and adopt a middle course, which, seeking the most reliable of the recorded incidents, leaves us free to illustrate our discourse with the supposed utterances of Jesus as they are recorded in the Evangelistic Stories. To follow any of the noted men of past ages who have laboured for the good of the nations, will always be a pleasant work. To note alike their peculiarities and their imperfections, along with the persistent attempts at reform which they made, never shrinking from the acceptance of those restraints of self-denial which are inevitable to such courses, will afford an insight into the working of human nature in its best phases. Such an advantage will the study of the Jesus of history afford us as we trace his journeys, listen to his teachings, and sympathize with him in his successes and sufferings.

We have already referred to his first appearance in public. At Nazareth he opened his mouth on the invitation of those who were well acquainted with him. He had already acquired a juvenile reputation, and, to some discerning minds, the indications of future usefulness may have led to his occupying the position he did on this occasion. In this first discourse of his we perceive three peculiarities. The goodness of his disposition comes out in striking contrast with an element of self-assumption, which led to the failure of this his first public attempt at reformation.

From the sacred writings of his nation, he inculcates one of the most sublime and beautiful theories of human development of which we can conceive. It is the Spirit of Holy Truth, which he urges his countrymen to receive. That spirit of truth, which, when it enters the mind, will work results as calculated to free from the oppressions of a disordered state, as to build up the entire constitution in harmony with its best interests. The aspect in which Jesus presented his theme, was especially adapted to deliver his countrymen from the bondage of an unfruitful formality; to set them free from ceremonial encumbrances; and, by the lodgment of truth in the inward parts, to develop in the outer life the true fruits of righteousness, whereby alone they could become both blest and a blessing. At best it will be only a matter of conjecture, as to the way in which Jesus worked out the ideas of his theme as based on the utterances of a more ancient Prophet. As an Essene, or at any rate influenced in some degree at this period of his ministry by the knowledge of their tenets, but above

all under the control of those loving Spirits who attended him, we can imagine that the burden of his cry would be for such a consecration to the service of truth, as would effectually mould the entire character in harmony with the will of the Infinite One, and render it influential for good to those around.

It must be understood, however, that in this utterance of Jesus, he was not introducing a new dispensation, or one more particularly adapted to the necessities of his own day, or any other, as distinctive from the entire scope of human history. In the introduction of the utterance of an ancient prophet to the notice of his countrymen, Jesus does but indicate the broad and general principle on which humanity at all times, and under all circumstances, is to be successfully developed. Never can it be said that man lacks the means of spiritual growth, although he may fail to recognise its presence, and neglect to profit by its jurisdiction. That mighty spirit of Truth, whereby all harmonial development is secured, is as much the birthright of man now, as it was then, or, as it has been all through the history of the race. And, that Jesus, recognized this fact, there cannot be a doubt; and, moreover, that he pressed the consideration thereof on the attention of his hearers, who are said to have borne witness to the gracious words which flowed from his lips (Luke iv. 22).

It would appear, however, that a remark made by some one present, doubtless from the best of feelings, disturbed the serenity of the young man's mind. He had conceived an importance as attaching to his momentary position, with which the remark was incompatible, and was thence led on to retort in such a manner, as to destroy the good effect which his otherwise telling address had produced. Then it was, that on the part of his hearers, also, there arose a feeling of repugnance at the indiscreet attack of their townsman; and, he, who might have been helpful to them, had to flee away with his life in his hand, never apparently, daring to again approach the place of his nativity, and in which his first attempt at public teaching had been made. (Read the entire narrative, Luke iv. 16-29.)

It is not for us, however, to sit in judgment on this young Jew for a want of prudence on his part; he had yet to learn experience, like all young beginners: and, it is indeed from such failures, that in due time the real, substantial, and successful character arises, whereby the world at large is benefitted.

From Nazareth, Jesus probably went to Cana; as it has been suggested, with his mother, Mary, now a widow. It is also thought, that this may have been the town in which Mary resided prior to her marriage with Joseph. And if so, some transactions which are said to have taken place in this town subsequently, may be more easily conceived as true. Cana was but a short distance from Nazareth, at the foot of the mountains which bound the plain of Asochis on the north. How long Jesus remained here it is impossible to say. That he had not entirely connected himself with the Essenes is certain, if indeed at any period of his life he did so. His position seemed to be rather outside, than within the pale of the strict rules of this brotherhood; adopting many of their views, and yet claiming a right to act on his own intuitions, as these indicated his course. Especially do we see this in his intercourse with the outside world. It is quite true that he appears to have ignored many of the socialities and connections of life of a more personal character; but, at the same time, to the extent of eating and drinking, and associating promiscuously with the people, he certainly violated some of the strictest rules of the Essene Brotherhood.

At Cana, doubtless, he formed connections which continued through life. Here, in all probability, he chose friends, who, proving more to his mind than the Nazarenes, received his teachings with pleasure. It was at Cana in Galilee that incident took place which is recorded in the Evangelistic record: "And the third day there was a marriage in Cana of Galilee, and the Mother of Jesus was there; and both Jesus was called and his disciples to the marriage" (John ii. 1, &c.) If this narrative were true, we have a wonderful manifestation of the mediumistic power of Jesus. The turning of water into wine, as it is called, would be an indication

of the power which, as a magnetizer, Jesus must have possessed—a power which, not at all bearing out the idea of the miraculous, would nevertheless show that he, or his guides, through him, were able to control the laws of nature in such a way, as would baffle the ignorant and uninitiated. It is not, however, necessary to adopt this legend as actual fact. It has no special bearing on the moral character or teaching of Jesus, and we have merely referred to it because, while there may be more truth in it than we suspect, it serves to illustrate the possibilities of human nature rather than to invest it with importance. The presence of Jesus at this marriage, however, presents his character in a pleasing light, and helps to divest it of that austerity which some persons would connect with it.

This marriage affair at Cana in Galilee also raises the question, as to whether Jesus ever formed such a connection himself, and what his views were on this subject. In his recorded teachings there is very little to assist us so far as the latter is concerned; and, as to the former, it would seem most likely that he remained a bachelor, pure and simple, to the day of his death. Not that he was insensible to the importance of female association—rather the other way; but, from what we know of his conduct and occasional teachings, there is a strange contradiction respecting what he would advise others to do. At times, he appears to condemn celibacy, and at others to forbid marriage; but, on the whole, we are inclined to think that partly from the example of the extreme Essenes, and partly as a right which he claimed for himself, he pursued a middle course. Female association to him was always soothing; childhood had its attractions; the social relations of life were by him respected: but, individually, he felt the necessity to practice celibacy, while the underlying principle of man's duality was cherished by him as necessary, and natural. Indeed, in Jesus there would appear to have been a remarkable blending of the positive and negative in nature, active and passive, male and female principles; and, thus, while appearing to ignore the law which the Creator hath stamped on man's constitution as a man, he respected it, yielded homage to it in its higher and purer development. And, when we look away into the far distant home of the ascended spirit, we can imagine that there, this beautiful blending of the two constituents of man's nature may have found a more expressive and positive illustration. The harmony of spirit with spirit, the necessary conjunction to form the perfected man, leads us to believe that in the higher sphere where Jesus now dwells, there can be no infringement or departure from a law so universal, as the union of the male and female constituents of humanity; and, how shocking soever this may appear to those who profess to believe in the Godhead of Jesus, to the harmonial spirit, who sees in God's great universe the reign of law, the idea expressed will be accepted with the greater readiness, because entirely in accord with the Divine will.

#### LYCEUM PIC-NIC.

A pic-nic of the Melbourne Progressive Lyceum, will be held at the Survey Paddock, on Thursday, November 9th. All sympathising with the movement, are invited to join. Refreshment tickets may be obtained from, and contributions towards the expences will be received by W. H. Terry.

THE Spiritualists of Castlemaine hold their annual pic-nic at Mount Alexander, on Sunday, the 12th inst. The coaches will leave Castlemaine at 8 a.m., so as to give a long day at the Mount. It is intended to hold a seance on the summit, when it is expected some of the leading speaking mediums will be controlled. Those really in sympathy with the cause are invited to join the pic-nic, but curiosity seekers are not wanted.

THE ENERGETIC CIRCLE.—The chairman informs us that this circle on Hospital Sunday, with the help of a few friends, subscribed in aid of the local charities, the handsome sum of £23 6s. 6d. With the £22 10s. 6d. added, which they recently presented as a present to their medium, there is a total sum of £45 17s., raised by them and their friends for beneficent purposes.

## RATIONAL SPIRITISM.

THE appeals to Reason, even from the Phenomenal aspect of Spiritism, are, or should be frequent, for there is this difference, and this only, between its phenomena and those of the other physical Sciences, that they are produced by Purpose manifesting a distinct Intelligence and Will, often opposed to that of the Investigator. They vary at request, in manner, and intensity, and further than this, give directions, which increase their own strength, which, foretell and announce future developments, dictate Conditions, and select Results. If Oxygen and Hydrogen were in the habit of informing the Chemist, as to the various combinations by which they might be best observed, or if the atoms of the Physicist, prompted the solutions of the problems they presented, or kindly disclosed the designs and results which we so often find perplexing and inexplicable, the analogy between these branches of our knowledge would be complete. But at present it is not so, and the unfortunate man who will venture to rely upon the testimony not only of his senses, but of his judgment, corroborating and strengthening their verdict, must be content to endure in the pillory of public criticism, the pelting of, and by, the refuse of his City; but since the days of Defoe, and even earlier, upon a certain Cross of Calvary, such deeds have been done, which after Ages would fain obliterate with their own penance of grief and tears.

The elaborate code of Rules which embodies the Laws of Communication between the two worlds, the form and manner, as well as the matter of, those physical and mental manifestations, which have been so plentifully proved, are in no sense, and no particular, the work of mortal minds. The Spiritual theory is the one propounded by the phenomena themselves, its methods were announced to the ignorant and the sceptical alike, its purposes and meaning disclosed in the earliest raps, which revealed the pedlar's murder, and it was in the poor cottage of an unknown village that to the wondering ears of children it proclaimed itself the forerunner of a new Dispensation, whose scope and speedy magnitude these few decades have amply vindicated. In its first employments its purpose was tersely signified; it revealed a Crime, reproved Error, and disclosed the Truth, not in the Court, the Sanctuary, or City, but to the pure in heart, the simple children of a villager, even a new Nazareth and from out a manger. It came to destroy, but also to fulfil; to rend the myths of the Past, to build the Faith of the Future; it spoke through Babes and sucklings, it confounded the learned; it springs from the People, it strike at the Proud. Wonders attend it, and Principles are based upon them; there is intent and purpose even in its lightest parts. In table tipping, Raps, Direct Voice, and Writing, there is more than Miracles; there is Truth, and teaching, not only do these marvels unravel their own mysteries (in human fashion), but they bring us messages and recollections from the friends of long ago, speaking with their former knowledge, with present Love, and with prevision of a perfect Future.

*Planchette Writing* is one of the commonest methods of receiving these, and through its means very much that is valuable has been obtained. It was to this little instrument (which may be described as a pencil on wheels moving when two harmonious persons rest their hands upon it), that Allan Kardec was indebted for the highly philosophical and perspicuous lessons contained in his "Spirit's Book" and its companion "On Mediums," works which have exercised a vast influence upon Continental Spiritualism.

*Mechanical Writing* differs from the preceding only in the fact that the pencil is held in the hand itself when it is moved without volition, to express the thoughts of the invisibles. To the person receiving this it is a very convincing proof and takes place with many while engaged as far as the eyes and mind are concerned in other duties. Of the nature of the writings, &c., received by these means we shall speak hereafter.

*Test Mediumship* is to inquirers one of the most interesting classes by whose means they obtain the wishes and remembrances of their friends, under various con-

ditions; as with Mr Foster, who reads the names written in the pellets of paper, and gives individual utterances purporting to come from specified persons, formerly known to the recipient, a fact so abundantly established during his visit here that reference to it is unnecessary. He is the representative of a large division, of which Mr Mansfield is one of the most notable examples, and his peculiar powers are set forth with such unquestionable authority in Dr. Wolfe's "Startling facts in Modern Spiritualism," that the most incredulous must be overcome, for, the author has had special opportunities of witnessing Mr Mansfield's receipt of letters, which without opening it is his custom to answer, not from himself, but in many cases, giving an epistle from the spirit desired, which, unless it bear some marked evidence of the original from whom it is supposed to emanate, is considered as of *no value*, and yet in hundreds of cases those letters have been conscientiously identified by as many anxious relatives. Other specimens of this manner of proof, may be seen weekly in the "Banner of Light," where through two mediums, Mrs. Danskin and Mrs Rudd, a host of the departed return, and giving their former names and addresses, utter their desires, which however strange or wild, are printed in its columns and the oldest and ablest journal of the Spiritual Philosophy is continually apprised from various quarters of the Globe, that these are delightedly acknowledged by those familiar with the names, which are often attested by remarkable instances of character and memory. Others have before large audiences described the appearances of the Spiritual friends and guardians of the strangers before them, thus leading to results, astonishing even to the accustomed and believing. Personal recognition is one of the strongest and most general evidences of Spiritism admitting of infinite variety and yet of Scientific accuracy.

Closely allied to Mechanical Writers are the *Drawing and Painting Mediums* who as in the case of the boy Swan, in England, David Duguid, of Glasgow, the Anderson's and many others in America, present the most extraordinary evidences of the exercise of elevated Art abilities, through instruments often utterly unschooled, and under various conditions of Time and Darkness, which add to their surprising qualities. But the chief inspirations in these division, are those which are received impressionally, and unconsciously by the cultivated students whose names and works are often lighted by Fame and Genius, which is but little their own. Poets, Orators, Musicians, Artists, and Prophets, are noted for the strangeness of their characters and gifts, and have in all ages been understood to be the peculiar creatures of Inspiration; their sensitiveness, and delicacy, with all the train of sadnesses and errors that springs from creatures, who seem like Shelley, intended for another and a brighter World, partially originate from Spiritual causes, but are of too varied an origin, and their manner too little understood, to permit recapitulation here.

The *Impressional Writer* is one who though slightly conscious of mechanical force, is yet chiefly indebted for his instruction to a sensitive brain, which possessed by powers not his own, is thrilled with thoughts, more or less definite, and more or less ably expressed. There is room for deception and error here, the danger being only removed by time, practice, and the exercise of Reason, until the unseen force becomes so much the master, as to assert itself independently through the conscious mind. Under all forms of mental manifestations, the individuality of the source, and of the medium are distinctly traceable, partially blending each with the other. In proportion as these are diverse is the matter to be relied upon, always premising that, as far as possible, Spirit intelligences seek those of, at all events, a slight harmony of disposition, taste, or talent, with themselves, by whose means they may have their desires translated as correctly as possible.

*Speaking Mediumship* is the highest and most satisfactory development of Spiritual Communion to which it is possible to attain, for by its means a speedy, accurate, and most powerful channel is opened up, capable of endless diversity of valuable uses, fascinating and commanding in method, and in the greatest degree in-

structive, and elevating in results. As with the Writing, it is divided into two parts, the Mechanical or Unconscious, and the Impressional or Conscious, according to the medium's condition while receiving the influence. Its method is easily understood, for in the magnetic state a mental operator can cause the subject to speak his own thoughts, with the one difference that the idea is often by the natural bent of the mind slightly altered in its passage into speech, which is purely the medium's own. In Trance-speaking, the spirit controlling places himself as operator in this relation, and so acts. Many different languages have been spoken (and written), through mediums unacquainted with any but their own, and in some cases only a rude and uncouth dialect of that, as is amply exhibited in Judge Edmunds's Tracts, and recently with the South Shields medium, who writes accurate Greek and Latin, correcting errors in these tongues of which he is entirely ignorant; while Mr. H. P. Barkas, F.G.S., has experimented with a lady, of very limited knowledge in her normal state, but who when in the trance displays an astonishing acquaintance with the most technical expressions, and principles, of the mechanical and other sciences. In addition to the personal recognitions and intercourse which this form of mediumship offers, it derives its chief lustre from the noble and profound philosophy of which it has been the vehicle and exponent. It is from this oracle that we have obtained the eminently rational explanation of the physical and mental phenomena of Spiritualism, the history of past ages, and of its triumphant advent in our own day, with criticisms upon all sciences, and their connection, in that sublime belief founded on Nature and Reason, which A. J. Davis and Emma Hardinge Britten have so eloquently expounded. The life of the first of these is overflowing with lessons, as grand as, and indeed the vital expression of, the great truths which he has so long and ably elucidated.

The Cobbler Boy, by Spiritual Culture alone, rose to his place among the first seers and prophets of any age and nation, while the regal nobility of his well-spent days crown and complete a character to which all may look up with love and admiration, reverence and devotion. Spiritualists are not hero-worshippers, they are not even just in their acknowledgment of the worth of those whom they may well be proud to term their leaders, and are slow to perceive that in his person the world possesses a greater treasure than in all its costly armaments, its thrones, princes, and cathedrals, which should stand uncovered before the majesty of such a mighty soul.

Emma Hardinge Britten is worthy to stand by his side as the representative of a sex which in Spiritualism receives its rightful homage; like him a foremost pioneer of the New Truth; like him gifted beyond the comprehension of all but the very few; and like him, in life and thought a pinnacle of light; a pillar of great strength in the Eternal Temple. Mrs. Tappan, Mr. Morse, and many other missionaries scatter broadcast the seeds of inspiration, and in their brilliant lectures do great service in popularising the advanced views of the sages, who whisper across the unfathomable sea their electric messages of love and wisdom. The communications received at the circle of which Judge Edmunds and Dr. Dexter were members, are specimens of what may be obtained through mental mediumship, and those who have enjoyed this most elevated form of spiritual exercise know well that it contains treasures to which no other earthly education can lay claim, embracing within its scope all that is, or has been, in the material and spiritual worlds, with all that it is possible for mortals to receive of the grand truths of existence. In this brief review of the various phases, much has been left unsaid, because it was impossible to give in any form of publication the whole evidence of the infinite varieties of unimpeachable manifestations, and in this latter division silence is often observed where it would be useless to speak. The higher grades of Spiritual initiation are not reached at a bound; by many, never; and their mysteries it is unbecoming, when it is not idle, to disclose. Powers are witnessed inconceivable without the pale. Truths are uttered which to the world contain nothing but barren breath. So meagre is mortality. But the

array of fact at which we have sparsely glanced, in sketching the general features of Phenomenal and Rational Spiritism, is surely sufficient to render the empty explanations of the learned Carpenter and his crew, of slight avail, for there is not one *single* division of this many-sided subject which would not overthrow those barren subterfuges.

No amount of "expectant attention" will rivet iron rings upon professors' arms; no possible pitch of "trickery" can paint an unknown visitor's relations in his own camera, and in his own studio;—"unconscious cerebration" of the most marvellous capacities cannot foretell the future, or describe that of which at the time no living being could be aware; and all confederates and conjurors, though they reach from the Cape to Kamchatka, will never perform the hundredth part of its phenomena, reveal the thousandth part of its truths, or gain the millionth part of that invisible strength which supported its votaries of old at altar and stake, and shields its sons of the present from hatred and slander. A New Faith is in the World, and the foul fear it; a new Force, not planetary, is drawing mind from the materialistic orbit, where foolish persons plaintively proclaim, that as there is now night there can be no sun, and that Darkness has swallowed up the Day; a new Philosophy as grand as that which on Chaldea's Plains read the star's history as an open book, has twined the leaves again and knows the warning, and priests as on the Persian Hills await with worship the approaching dawn.

#### A SEANCE AT CASTLEMAINE.

On Thursday, the 18th inst., three friends and myself took the train from Sandhurst to Castlemaine, and by previous appointment, were present in the evening at a private seance with the now celebrated medium, Mrs. P., who has but recently recovered from a dangerous illness. We found her, notwithstanding, in wonderful health and spirits, and received from her and Mr. P., a hearty welcome. As we had to return to Sandhurst by the last train, we lost no time in getting to work, it being then within a few minutes of 8 o'clock. Mrs. P. informed us that her guides had that morning, while she was engaged sewing a rent in it, taken away her mosquito bag, she seeing something like a dark figure pass before her at the time, and that she felt more or less under control all that day. We bolted the door of the room in which we sat, saw that there was nothing concealed about it, placed our hands on the table, and Mr. P. blew out the light. The control became very painful over the medium, who seemed to be of opinion that some antagonistic element was present. In this, it was proved after the seance, that she was right, one gentleman unconsciously acting as a repulsive force. However, in about half-an-hour, Mrs. P. was thrown on the floor, and, on lighting the candle, to our astonishment, we all saw her tied and sealed by the spirits, inside her mosquito net bag, which had been hid from her all day. The seal was examined, and found to be a very neatly formed star, and the knot of white tape, tied directly under it in an equally neat and secure manner. Of course this was an astonishing manifestation, the more so that Mr. and Mrs. P. both asserted that they had neither red wax nor a seal in the house. We carefully examined the bag. There was no seam at all at the bottom of it, and, on the side the stitching was all done from the outside. Our senses then told us that some one other than the medium must have put her within the bag and re-sewn it up again, and as she was in a trance and very painfully convulsed, and the sitters still had their hands on the table, who could it have been? Your readers must judge for themselves. Mr. P. sat at the opposite side of the table from his wife, and I can swear that his left hand never left the side of mine all the time excepting for a moment to light the candle. My friend on his right, will swear the same respecting his other hand. There was only one other Castlemaine gentleman present, and he, holding as he does a most respectable position in the town, would not knowingly lend himself to a fraud. But he had no opportunity, as he too had his hands on the table all

the time, and one of the Sandhurst gentlemen, a non-spiritualist, sat next to him, and between him and the medium. The medium being now safely inside her bag, more manifestations were naturally expected, and on the candle being blown out, we all heard some light things fall on the table. A match was struck, and there, before us, were five large lillies of the Nile, brought for us from Mr. P.'s garden, as was afterwards ascertained. No other manifestations of note followed this one, and after bidding the spirits goodnight, and receiving fifteen loud raps in response, the circle improvised for the occasion, shortly afterwards adjourned. On our way back to Sandhurst, we quietly discussed the pro's and cons of the manifestations, and two of our party being non-spiritualists, were of opinion that there was no evidence of fraud, and, that, to them, the phenomena were inexplicable. To us who were spiritualists these beautiful manifestations were but links in the great chain which is gradually uniting us with those who, having passed through the dark valley, come to visit us once more.

## AMICUS.

Sandhurst, 21st October, 1876.

## MR. TYERMAN ON THE LOSS OF THE DANDE-NONG, IN THE LIGHT OF SPIRITUALISM.

THE following outline of a part of a lecture by Mr. Tyerman, appeared in the "Stockwhip," of September 23, and as it deals with the late calamity at sea from a Spiritualistic stand point, it will no doubt be perused with interest by our readers:—

"Mr. J. Tyerman delivered a second lecture in reply to the Rev. Dr. Barry, at the Victoria Theatre, Sydney, last Sunday evening, the subject being "The Alternative- Christianity or What?" There was a crowded audience. Before entering upon his reply, he made some remarks on the loss of the Dandenong, in the light of Spiritualism. Indeed, this occupied most of the evening, very little time being left for the reply, and a third lecture was announced, to criticise several statements of Dr. Barry's that could not be dealt with on that occasion. Mr. Tyerman said that the loss of the Dandenong would be viewed in different lights, and made to teach different lessons, according to the stand point from which it was looked at. Meteorologists would be stimulated in their study of the laws of storms, that due warning might be given to prevent vessels in harbour from leaving, and enable some of those at sea to get into shelter. Shipbuilders and engineers would reflect on the probable cause of the breakdown, with a view to prevent similar mishaps. Others would have their interest strengthened in the best means of saving life, when such events did occur. Many of the clergy would seize the occasion to impress on their hearers the importance of being always prepared for death. He would use it that evening to enable him once more to press the claims of Spiritualism on their attention. He would not deal with the general question of Spiritualism—with the evidences on which it rests. Thousands had, to their unspeakable joy, proved its truth, notwithstanding the scoffs, prejudice, and opposition it had to encounter. The evidence in its favour was of the most ample and conclusive character. But he would confine himself to one particular feature of if—its power to yield rational support and consolation under such calamities as the one that had just sent a thrill of horror through the community. Over forty human beings had perished. The question could not fail to arise—Where are they? At least three different answers would be given. The materialist replied that they had absolutely ceased to be as living, conscious, intelligent beings. Their bodies alone remained, a prey for fish or sport of the waves. Memory, reason, imagination, affection, all had been blotted out. Was that a satisfactory answer? No! It was cheerless and repulsive. It would never satisfy the great heart of humanity. A few minds of peculiar construction might reconcile themselves to it, but the majority never could. It surely could not be that all that thought and loved and acted—all that constituted the personalities of those who had been drowned, had been swallowed up in the raging, pitiless storm. There was something revolting to him in such an idea. The materialist

might say that was only a matter of sentiment; but it was a sentiment that was deeply rooted in human nature generally, and must mean something; it had not been planted there to be mocked and crushed by the heartless theory of annihilation. Christians next answered the question, but they were not unanimous in their views of the fate of the departed. The Protestants believed that those who were sincere followers of Christ had gone to heaven, and as for the rest, of course there was nothing but hell and everlasting misery for them; while the Catholics held that the very good had gone to heaven and the very bad to hell, but those within the extremes had gone to purgatory, whence they would be liberated and raised to bliss sometime or other. He could not accept either view, though of the two the Catholic's had the largest element of reason and humanity in it. The idea of a single one of those who had perished being sent to a region of endless punishment, was too horrible and blasphemous to be entertained for a moment, by any but soulless, sectarian bigots. The Spiritualists were the third class who answered the question—where are they? They believed that the lost ones were still living, the same beings they were on earth; that spirits who had gone before were waiting to receive them, when the struggle with the wind and waves was over; that they were taken to such homes in the other world as they were mentally and morally fit for; that those who were good would at once enter into a state of light and happiness; that the very worst of them, instead of being consigned to eternal woe, would only have to endure such sufferings as were the natural penalties of the laws they had violated, and were necessary for the correction of their evil propensities, and the development of their better natures; and that, therefore, all of them had entered a sphere where the law of progression was supreme, and moral purity and happiness the ultimate lot of each. He had no doubt that there were hundreds of brave spirits down there in the storm, nerving the doomed ones for their fate, and giving them a kindly reception on the shores of another world, when freed from their drowned bodies. What nobler mission could good spirits have than to receive and minister to the victims of such terrible catastrophes? Surely that was much better than singing dreary psalms, or promenading golden streets, or admiring the wounds of Jesus, and telling him how much they love him, indifferent to the storms and troubles of earth-life. He submitted that the answer which Spiritualism gave to the question he had put, was vastly more reasonable and, consoling than those which materialism and Christianity gave. And this would be seen still more clearly if the subject was pressed a little more closely. He affirmed that of the three systems, Spiritualism was much the most satisfactory in such calamities, both to the victims and to surviving relatives and friends. Glance at the position of the victims first. The storm raged, darkness enshrouded them, and grim death stared them in face. The materialist perhaps had left his wife and children on shore. He loved them dearly; but according to his creed, he would see them no more in this or any other world. Those tender family ties which had been a source of so much happiness to him were about to be rudely snapped, and in a few moments he would be as though he had never existed. Was that a comforting belief? With those who assented to the truth of Christianity, the case was different. They believed they would pass through the storm to another state of conscious existence. But only those who had been all along trusting to the death of Christ, could have any thing like a solid hope of a better life; and even they could not be quite sure, so narrow had their creeds made the gate of heaven, and so many dangers of falling from grace had they manufactured. While those who admitted its truth, but had not savagely embraced it, and lived according to its requirements, must be in a terrible frame of mind. Being tempest-tossed, and expecting every moment to be engulfed by the merciless, roaring billows they were most unfavourably circumstanced for complying with the conditions on which salvation was usually said to depend. Some of them would be too much paralysed with fear to make any effort to save their souls; and the anguish caused by the thought of not again seeing those they loved, would be intensified by the idea of being banished by an angry God to the regions of a tormenting devil, to be punished for ever; while those who might try the eleventh hour repentance and faith, could hardly help

feeling that their motives would likely be suspected—that their agonising concern for their soul's welfare would be seen to arise more from the fear of hell and the devil, than from hatred of sin and to love to God. Surely the system that produced states of mind like these, under such circumstances, could not be deemed very satisfactory. How different with the Spiritualist. He would neither fear the dark, yawning gulf of annihilation, like the materialist on the one hand, nor an angry God and a devouring devil, like those just referred to, on the other. He would have something better to rest upon than the faith and hope of even the most faithful Christian. He would have the *certain knowledge* that the ocean could only claim his body: that he himself would soon be out of the storm, on the shores of a better world: that loving spirits would meet and welcome him, and conduct him to an appropriate home; and that he would be able to return to earth in spirit form, to assure the sorrowing survivors of his continued existence, inform them of his actual state in his spiritual abode, and help them to bear their burden of trouble, and prepare to meet him again: and thus he would be enabled to meet his fate with heroic calmness. Was not the system that taught these views in every sense preferable to both materialism and Christianity? The superiority of Spiritualism to other systems, in the face of death, either on the land or the sea, could not long be doubted by the general public. But not only could it impart the most rational and substantial consolation to the dying, but to the survivors also, as already alleged. Apply the three systems once more, and let unbiased reason again say which was likely to yield most support and comfort. Materialism taught, as they had seen, that those who perished in the Dardanelles, had been plotted out of existence, and knew no more of, and cared no more for, their loved and sorrow-stricken survivors than a dead dog—a poor consolation that! Christianity taught that they were still alive, in another world; but it failed to satisfy many anxious hearts as to their fate in that world. At most it could only hold out a hope that some of them were saved. It would be bound to admit, if honest, that some of them were in hell; for it was morally certain that several of those who found a watery grave were not prepared for death, according to the view of predestination, as taught by its representatives in the Churches. And therefore all the consolation that Christianity gave to the surviving relatives and friends of some of those who were drowned, was a hope—nothing more—that the departed were in heaven; and to others it was a belief that the lost ones were now in hell, and must remain there, enduring unutterable torments, for ever—a precious consolation, indeed! But Spiritualism not only agreed with Christianity that the dead still lived; but it taught, as had been shown, that their state and position in the other world would not be determined by some arbitrary authority, but would be the natural outcome of their principles and lives on earth: that they were neither in the orthodox heaven nor hell—for those regions were myths—but in such places and among such persons as they were severally most in affinity with; that in these places they would be, more or less, happy, according to their moral condition, and would gradually progress in knowledge, goodness, and bliss; and that it was possible for survivors, while still on earth, to hear from them, and hold communion with them. There was a fountain of genuine and rational consolation in these views, if survivors could only realise their truth. What could tend more to mitigate their sorrow, and reconcile them to their loss? What a comfort would it be to that poor little girl, for example, whose father, mother, brothers, and sisters were drowned, she alone of the family escaping, if she could realise that they still remember her, still love her; and are watching over her as guardian spirits, and trying to impress her mind with good thoughts and feelings, and waiting for the opportunity, furnished by some circle of medium, to send her messages of instruction and love. And so would others be comforted, who had lost relatives and friends by the sad calamity, if they would embrace Spiritualism, and put it to the practical test, by opening up communication with those whose bodies sleep beneath the waves, and who as spirits feel as much interest in those they have left as they did whilst still on earth. Such, in brief, were the three systems—Materialism, Christianity, and Spiritualism—and the different lights in which they represented the fate of the departed. Which was the

most resonable, simply as a theory, apart from the present well authenticated facts upon which Spiritualism was professedly based? He believed that all who were free from sectarian prejudice, and capable of judging the matter, would say that, as a mere theory, Spiritualism was by far the most worthy and rational; and when they tested the theory in the light of present facts they would be constrained to admit that its truth was fully demonstrated. He would, therefore, in dismissing the subject, urge those present who still disbelieved in it, to lay aside their prejudice, indifference, or whatever else had kept them from it, and give its claims a fair and full investigation; and he had but little doubt of their becoming fully convinced of its truth, and of the transcendent importance and grandeur of its principles.

#### GOD IS LIGHT.

BY MRS. SERENA MILNER.

LIGHT to be tangible must be solidified. Therefore how glorious is that being whose prime essence is enveloped in solid light brighter than the sun, yea than countless suns. "God is light, and in Him is no darkness at all." From the beams of His radiance man shrinks abashed. *Solidified Light!* Think of it. Conceive of a being so grand and glorious, if thought can reach so far. Tangible indeed He is, but who can touch him? Who so bright, so pure amongst all of the angelic hosts? Rays of light from the sun, without an intervening space, would consume; then think of approaching the centre of all light. But how wise and beneficent is God! The sun's rays are diffused, and fall gently and sweetly upon the sensorium, opening the vision to the overarching heavens and all of Nature's wondrous works; so in spirit life, light does not scorch and burn, but exhilarates, and elevates both mind and body to a degree little dreamed of on earth. Each person in spirit life throws out light from his own being in proportion as he has absorbed the life principle of God, thus making a too near approach by low and undeveloped forms an impossibility. The life essence of God is their armour and their shield; and those on earth who are surrounded by such guardian spirits are protected from all evils by the light which they throw out around them, and become impervious to the darts of evil in proportion as they absorb this light and throw it out themselves. And this is the cause of the repulsion of the evil by the good. Pure spirits act upon the evil as does the scorching rays of the sun upon man, and the evil naturally shrinks from them and avoid their light. Heaven is bathed in the light, and those who have absorbed it into their beings naturally irradiate it, so that every one is known by the light which surrounds his body whether his works be good or evil, and those who have most of it are attracted to each other, and also nearer to God. Therefore, the lower the plane of spirit life, the darker it is; and as light produces its consequent changes in vegetation, etc., so in spirit life, as we advance higher, we see a corresponding change in the face of nature until the grandeur and richness are beyond the conception of the lower orders of beings.

How beautiful are all of the works of God, and how good is our Father, who, in every round of progression, shows one higher to tempt our gaze, and animates our longing hearts to struggle up into the higher and more beautiful regions of light and love, more tangible as we approach the Sun and centre of all light.

Going from one sphere of light to a higher is like emerging from the dim light of a prison cell into the glad light of a bright spring morning, exhilarating every fibre of our being.

Nothing in nature can grow to perfection without light; and no more can we grow to perfect manhood without spiritual light. Light and love are the beautiful symbols of God. Where light enters, love will also, and they dwell in unity to bless and cheer the individual.

Light will come to all who earnestly long for it, and open the windows of the soul to let it in; and thither love, emblem bird of heaven, will fly on purest wings and nestle in that heart to bless and cheer it always.

Light is the ensign of God engraven upon every angel in heaven to prove his loyalty to the "King of Kings." Let us strive to reach its higher and more consummated forms, and then shall we draw up those below us by shedding some beams upon their pathway.—*Spiritual Scientist.*

AFTER Mr. Tyerman left Brisbane, the clergy of that city, waxed bold and lectured vigorously against his teachings; the Revs. Gilbertson and Mahalm being the most prominent. Mr. Gavin Pettigrew took up the cudgel on behalf of Mr. Tyerman, and gave a very exhaustive and critical lecture under the auspices of the Brisbane Freethought Association, in the Town Hall there. The lecture is published as an advertisement, in the "Brisbane Courier," of September 23rd, and occupies three columns and a half of that paper.

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